

1823

The Duty of Christians to the Jews.

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A

## SERMON,

DELIVERED AT THE ANNUAL MEETING

OF THE

PALESTINE MISSIONARY SOCIETY,

IN

HALIFAX, Ms. JUNE 18, 1823

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BY DANIEL HUNTINGTON, A. M.

*Of North-Bridgewater.*

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Published by order of the Society

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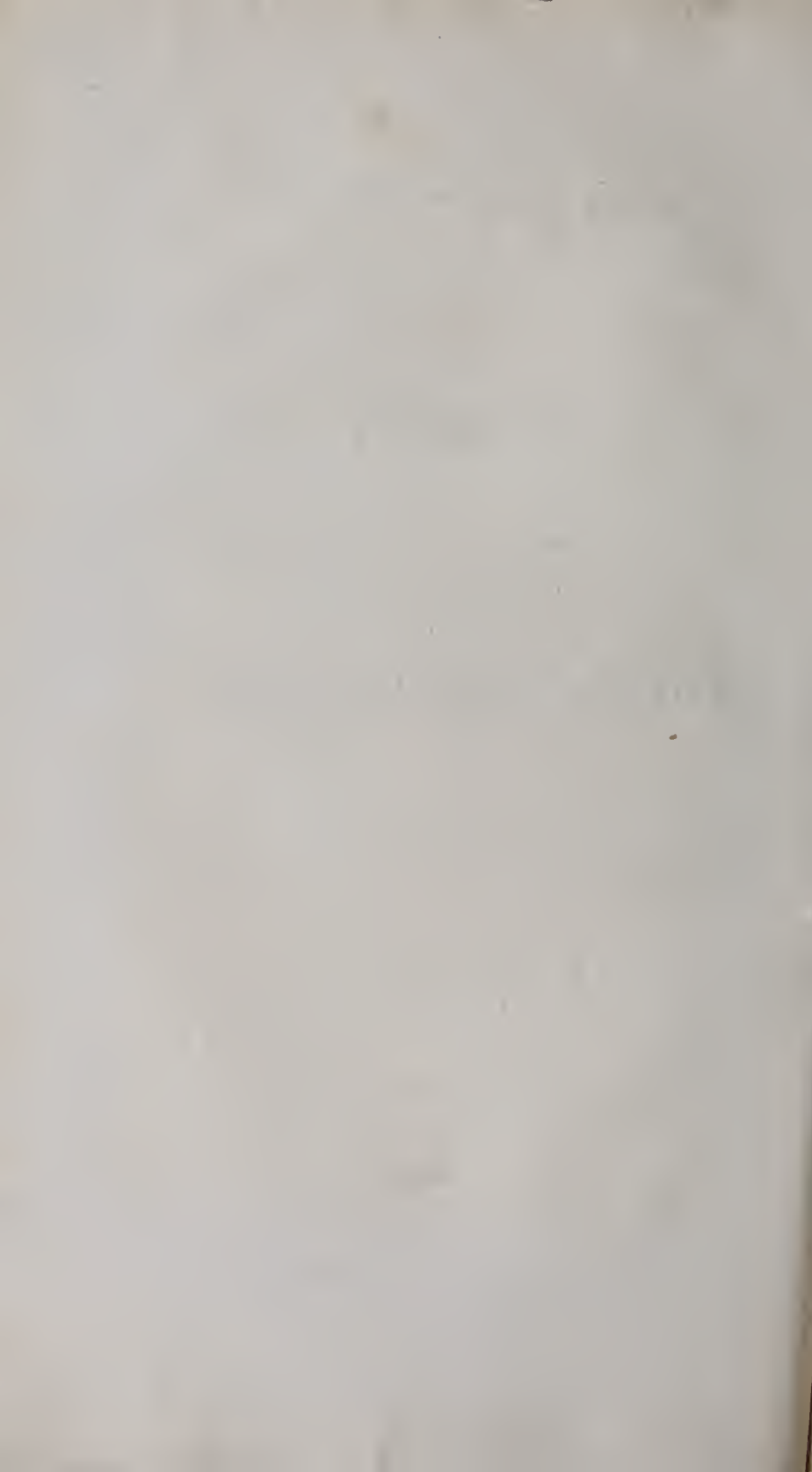
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## SERMON.

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ROMANS xi, 30, 31.

*For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy.—*

**T**HE Jews, in the time of our Savior, evidently considered themselves the exclusive favorites of heaven; sole heirs to all the promises of God's gracious and everlasting covenant. The dispensation of the Gospel, however, soon exposed the arrogance of their claim; for when, in the obduracy of their unbelieving hearts, they put from them the authority and favor of their Messiah, and judged themselves unworthy of eternal life; the inspired messengers of Christ, agreeably to the intimation of his Holy Spirit, turned to the Gentiles, and presented the offers of salvation to them with abundant success. And now the Gentile converts, forgetting that impartial principle of divine government, which had been so admirably illustrated in their own experience, seem to have indulged the same self-flattering delusion which had proved so disgraceful and ruinous to the children of Abraham; and to have regarded themselves as succeeding to all the

exclusive privileges of God's peculiar people. Indeed such an idea appears to have been too prevalent among professing christians, from that day to the present. The Gentile church at large, seem to have regarded the Jewish nation as entirely reprobate, and any plans for their conversion and recovery, as unscriptural and delusive. Such an impression the apostle of the Gentiles found occasion to correct, among the Roman christians; and the words of our text form a part of the argument which he employed for the purpose. He solemnly deprecates the thought that God should cast away his chosen people, and assures his brethren that the unbelief of the Jews was not universal, as they were ready to suppose; for that even in seasons of the greatest darkness and degeneracy, such as that in which the prophet Elijah lived, there is still a remnant among them, according to the election of grace, who form a happy exception to the general character of their nation, and share the blessings of the new and everlasting covenant. He assures them also that the obduracy of the nation at large shall not be perpetual; that their blindness was suffered but for a season, in order to make way for the calling and conversion of the Gentiles; and that when this design shall have been accomplished to a sufficient extent, the veil of wilful ignorance shall be taken from their heart; the prosperity of the Gentile church shall excite them to humble and holy emulation; they shall discern the character, and acknowledge the claim of that Savior, whom they have hitherto both expected and despised; and, by the influence of a living faith in Him, shall be reingrafted upon that stock—reunited to that church—from

which they have been so long separated by their unbelief. He further intimates that the Gentile believers shall themselves be the happy instruments of effecting this desirable consummation, and imparting to their Jewish brethren those rich blessings, in the enjoyment of which they, at first, seem to have entirely supplanted them. This intimation, my brethren, is appropriate to the object of our present assemblage; and sheds the light of hope, in "bright and balmy effulgence," upon hearts united in the high and holy purpose of "raising up the tribes of Jacob, and restoring the preserved of Israel." Such is, in part at least, our object. We are associated to send back that Gospel on which our own hope for eternity is founded, to that most interesting and hallowed spot, where its exceeding great and precious promises were sealed with the blood of the Lamb, and where its truth was first attested by the Holy Ghost sent down from heaven. There, while the nation at large are "scattered and peeled"—dispersed through the earth, "a proverb and a by-word," a monument of human obduracy and of divine truth and justice—a remnant still linger, amid ruin and desolation, with the pertinacity of a most *unbelieving faith*, expecting a Messiah yet to come. Though their holy and beautiful house where their fathers worshipped is burned with fire, and all their pleasant things are laid waste—and though Mohammedism on the one hand, and a spurious Christianity on the other, crush them to the very dust, under a load of obloquy and oppression, which human fortitude is but just sufficient to bear—they still wait, in uncomplaining patience, for the advent of their almighty Deliverer and King. When we think



of the degraded character and miserable state of the Jews in almost every quarter of the globe, and especially when we view the melancholy remnant who linger in the land of their fathers' sepulchres, what benevolent heart does not long to convey to them those glad tidings of good things, for which they are so inconsistently waiting, and to impart to them a correct knowledge of those promises which are given, and of that rest which remaineth, to the people of God? It is no part of my design to disparage missions to the heathen. To *them also* the nations of Christendom owe a mighty debt—a debt whose immense magnitude and pressing claim would justify an increase of our labors and sacrifices an hundred fold. But is it not surprising, that when so much of a missionary spirit is manifest through all Christian countries, and while the Gospel has been conveyed to the heathen of both hemispheres almost from pole to pole, so little comparatively has been done, or *systematically attempted*, for the spiritual benefit of *that* people, to whom Christians are under the greatest obligations, and whose history, character and circumstances are most eminently calculated to awaken the tenderest sympathies of a pious heart! Blessed be the God of Israel, there is reason to hope this lamentable disproportion in our christian charities will not long be visible. The followers of Jesus, both in Europe and America, begin to feel the wrongs and miseries of those, to whose inestimable privileges they have succeeded; and are uniting their efforts to convince the lost sheep of the house of Israel, that, for both Jews and Gentiles, there is now but one fold and one shepherd. Among the measures which are adopted for



the promotion of this most desirable object, there are few, if any, of a more interesting or more promising character than that, in the prosecution of which the society, whose anniversary we now celebrate, is engaged. While Jerusalem is a principal medium of communication with all the people of Western Asia, it is and will continue to be, the centre of attraction, and source of religious influence, to the descendants of Abraham in every part of the world. Should the Gospel in its purity be again published and received there, the holy city would become a radiating point, from which the light of divine truth would probably soon reach the remotest of the scattered tribes; "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The remnants of God's ancient people in all parts of the earth, whose collective number has been estimated about five millions, have set their faces stedfastly toward the holy city; and there is a strong impression on their minds, that the time is at hand, when their long expected Messiah shall appear, to deliver them from their oppressors, to gather them from their dispersions, and restore them to the honors and privileges of which they have been for almost eighteen centuries deprived. Though their views of the divine promises on this interesting subject are exceedingly obscure and defective, yet the general prevalence of so earnest an expectation, and the eagerness with which great multitudes of them receive, and *apply for*, religious instruction, even from the ministers of Jesus, augur most favorably for those who are engaged to promote their spiritual and everlasting welfare. I cannot but congratulate you, brethren and sisters of the Palestine

Missionary Society, that our operations have been commenced at a period so auspicious; and that while our beloved Missionary and his associates are pursuing their preparatory studies, and performing introductory and not unimportant services, in that island “where Paul shook the viper from his hand and felt no harm,”\* others of their brethren have already been permitted to enter the land, which is now in a new and most interesting sense the *land of promise*, and “say unto the cities of Judah, behold your God.”

It is no longer true that “no sweet song of Zion sanctifies the breeze,” which sweeps as a sigh of heaven over her long deserted ways—for four of her spiritual watchmen at least, have, we trust, assembled there, to keep the christian passover near that sacred spot, where Jesus sealed the New Testament with his own blood, as the Lamb of God slain from the foundation of the world.—Yes, Fisk, and Wolff, and King, and Way, “lift up the voice, with the voice together do they sing;” for, though commissioned in different and distant lands, they are sent forth on one errand of love—“they see eye to eye”—they “have been made to drink into one Spirit”—and Jew and Gentile tongues unite to celebrate the high praises of Him, who is a light to lighten the Gentiles, and the glory of God’s people Israel. O that while they stand together on the hallowed mount, where the command was first given, “Go preach the Gospel to every creature,” they could make their voice of affectionate entreaty, and solemn remonstrance, heard by every minister and by every christian, who has not yet

\*Letter from Mr. Temple—Missionary Herald, June, 1822.

come up to the help of the Lord, in this benevolent and glorious work! Theirs is a *crusade* in which all hands and hearts should be engaged—for which every soldier of the cross should put on the armor of light—to which the great Captain of salvation calls us forth—and which, whatever conflicts, delays, or losses may intervene, is sure to terminate in a victory that no expense of treasure or of blood could too dearly purchase. When shall all Christian nations imitate the zeal of Godfrey and his six hundred thousand followers, in a nobler cause? Ours, my brethren, is indeed a *holy war*. We send forth, not a host of knights and soldiers, clad in steel, and burning with the thirst of fame and vengeance, to destroy men's lives, and to rear the standard of the cross amid scenes of carnage and desolation, which proclaim the very spirit of the gospel fled—but a band of harmless heralds, ambassadors of peace—bearing glad tidings of good things—publishing salvation—reconciling their fellow sinners to each other, and to their offended God—and ambitious only to build the waste places—to raise up the foundations of many generations, and to be called repairers of the breach, and restorers of paths to dwell in.

I have not attempted any formal argument in defence of the mission, which we my brethren are associated to aid. Such an attempt must be deemed superfluous. Yet I may be allowed very briefly to suggest some considerations, which may serve to *confirm* us in our good purpose, and animate us to those *increasing* and *persevering exertions*, which are necessary to its accomplishment.

First, then, we should feel a deep and peculiar interest in the conversion and restoration of the Jews, on account of their relation to those personages, for whom our religion teaches us to cherish the highest veneration; and on account of the agency which, as a nation, they have had, in preserving for us, and transmitting to us, the holy Scriptures of the Old Testament, and thus preparing us to receive the invitations and promises of the New. They “are Israelites—to whom pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises—whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.” Who can think on these things, and not feel some measure of Paul’s heaviness and sorrow of heart, to see these descendants of Abraham, Isaac and Jacob—these sons of the patriarchs and prophets—these kindred of our adorable Immanuel—excluded from the household of faith, and cut off from all the blessings of that religion, which their ancestors maintained with incalculable expense and labor, through a period of near two thousand years! True, they have richly deserved the divine vengeance which they feel. Their fathers in the most daring manner invoked the curse of heaven upon them; and they, through successive generations, in the same spirit of hostility to the Lord and his Anointed, have echoed the tremendous imprecation “his blood be on us and on our children!” Yet who and what are *we*, that we should succeed to their forfeited privileges? Who are we, that we should cast a glance of contemptuous neglect, or of cold indifference, upon those from whom sovereign and



infinite *grace* alone has made us to differ? "Who hath first given to the Lord? and it shall be recompensed unto him again." Let us not be high minded, but fear; lest he who spared not the natural branches of his olive, spare not us. Because of unbelief they were broken off; and it is by faith alone that we can stand: and faith, we must remember, worketh by *love*. Except we have the spirit of Christ—the spirit of Him who wept over Jerusalem, and who would have gathered her children together, even as a hen gathereth her brood under her wings—we are none of *His*. And how is this spirit to be manifested? By a few inoperative wishes, or faint exertions, or cheap measures, for their relief and restoration? No, my brethren; upon no principle, either of justice or humanity, will these suffice. The Jewish nation, for near twenty centuries, spent half their time and substance to maintain that religion, which, in its new and improved dispensation, we now enjoy; and shall we grudge any labors or sacrifices which may be necessary to convey back to them the inestimable treasure, which they have lost, and we have found? And how can we more acceptably acknowledge our obligations to Him who has bought us with a price, than by manifesting a warm and efficient charity to those who, "as concerning the Gospel, are enemies to him for our sake; but, as touching the election, are still beloved by Him for the fathers' sake?" But,

Secondly, Had not the Jewish nation any claim on our veneration and gratitude, yet their unparalleled sufferings should excite our tenderest compassion, and prompt us to every hopeful effort for their relief and benefit. No people on earth have endured, or now

endure, such a variety or such an amount of insult and injury as they. Men of all other religions, amidst all their mutual oppositions and contentions on other subjects, have in this one thing agreed—to hate and oppress and persecute the descendants of Abraham. In scarce any country have they, since the destruction of Jerusalem, enjoyed the common privileges of citizenship. In many they still are subjected to the most iniquitous and cruel impositions. They, as well as their devoted city, are literally “trodden down of the Gentiles.” The description given of those residing at Jerusalem, by a celebrated French traveller who visited them in the year 1807, is affecting in the extreme. “While the new Jerusalem is seen shining in the midst of the desert, you may observe between mount Zion and the temple, another spectacle of almost equal interest: it is that of the remnants of another people, distinct from the rest of the inhabitants; a people individually the objects of universal contempt; who suffer the most wanton outrages without a murmur; who endure wounds and blows without a sigh; who, when the sacrifice of their life is demanded, unhesitatingly stretch forth their necks to the sabre. If a member of the community thus cruelly proscribed and abused, happens to die, his companion buries him clandestinely during the night in the valley of Jehoshaphat, within the purlicus of the temple of Solomon. Enter their habitations, and you find them in the most abject squalid misery. What these wretched outlaws from the justice and compassion of the rest of mankind did in past ages, they do still. Six times have they witnessed the destruction of Jerusalem, and are not yet discouraged; nothing can

operate to divert their looks from Zion. We are surprised no doubt when we observe the Jews scattered over the face of the earth; but to experience an astonishment more lively, we have but to seek them in Jerusalem. The legitimate masters of Judea should be seen as they are in their own land, slaves and strangers; they should be seen awaiting, under the most cruel and oppressive of all despotisms, a king who is to work their deliverance. Near the temple, of which there does not remain "*one stone upon another,*" they still continue to dwell; and with the cross as it were planted upon their heads, and bending them to the earth, still cling to their errors, and labor under the same deplorable infatuation."\*

And are these the children of him who was called "the friend of God?" And is it their unbelief—their rejection of Christ and his Gospel, which has brought upon them such heavy, such complicated, such durable calamities? O then how earnestly and affectionately should christians labor and pray for the removal of the veil from their heart—that we may be the happy instruments of dispelling that dark and tempestuous cloud, with which the Lord hath covered them in the day of his anger! Their *temporal* sufferings are sufficient to draw tears of compassion from every eye; and their prospects in *eternity* are enough to wring every believing heart with deepest anguish. The apostolic *anathema* upon every man that loves not the Lord Jesus Christ, was dictated by the spirit of truth. It remains, and will forever remain, in full force. No man cometh unto the Father but by Him;

\* Miss Adams' History of the Jews, Vol. 2, page 189.



neither is there salvation in any other. Who that believes these inspired declarations, and that views the thorny path through which the poor outcasts of Israel are toiling on toward the realms of everlasting woe, will not long and labor to turn their erring feet into the way of peace!

Thirdly. This duty is enforced by the express command of God. Did not our ascending Savior give to his primitive disciples the explicit direction "Go preach the Gospel to every creature?" And is not that Gospel manifestly "the power of God unto salvation, to every one that believeth; to the *Jew first*, and also to the Greek?" How comes it then, that for so many ages the Jews have been made an exception to this general and positive command? Is it written "do good as ye have opportunity unto all men *except the Jews?*" or that God "will have all men *but the Jews* to be saved, and to come unto the knowledge of the truth?" No, my brethren, God hath not thus cast away his people. He has taught us, by apostolic precept and example, that our heart's desire and prayer for Israel must be that they may be saved—"for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved"—"And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins. As concerning the Gospel they are enemies for your sakes; but as touching the election they are beloved for the father's sake. For the gifts and calling of God are

without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." Thus, in our text and the context, the path of evangelical duty in this respect is made plain. God does intend to bring his ancient people again into the church, and this through the instrumentality of those Gentile believers who have succeeded them in the enjoyment of their precious privileges. The christian world appear to have indulged some very unscriptural and extravagant ideas on this subject. It seems to have been a prevailing opinion that the Jews are not to be converted by those means which God blesses among other nations; that the foolishness of preaching is not the appointed instrument of their salvation; but that some more immediate and more miraculous interposition of divine power on their behalf is to be expected. But on what authority such an opinion has been founded, it is difficult to conceive. The word of God surely gives no countenance to it, but plainly contradicts it. To this effect the apostle argues in the tenth chapter of this epistle. Speaking of the desire which he felt, and the efforts which he made, for the conversion of his brethren according to the flesh, he says, "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they

have not heard? and how shall they hear without a preacher?" Since then the *terms* and the *means* of salvation are the same for Jews and Gentiles, we are debtors to both alike, and for the benefit of both the same measures must be adopted, the same exertions and sacrifices must be made. But it may be said the ignorance of the Jews is not so great as that of other nations, and therefore their claim on us is not so strong:—"they have Moses and the prophets; let them hear them"—This, as it respects the nation at large, is a mistake. They have not generally Moses and the prophets. Their religion is not the religion of the Bible, but of the Talmud. Very few of them possess the Old Testament, and those who do, are systematically taught from their childhood to misinterpret both its precepts and its promises; and thus to prevent it from performing its office, as a "schoolmaster, to bring them to Christ." Their religion is little if any better than downright Deism. They are taught for doctrine the commandments of men. Their worship is an empty form, for the most part unintelligible to themselves; and their whole system of morality as far removed from that of the divine code, as are those of the Koran, the Vedas, or the Shaster. How then shall they believe in him of whom they have not heard, or of whom they have heard only in terms of contempt and execration? Surely if any people on earth have a claim on us for religious instruction, it is the Jews. Give them the Old and New Testaments in one language, and let them have, like the Ethiopian proselyte, "some one to guide them," while they compare spiritual things with spiritual, and see if many do not soon go forth among their brethren.

like Philip of Bethsaida, saying, "We have found him of whom Moses in the law and the prophets did write."

But some, who acknowledge that the Jews are to be converted by the instrumentality of Gentile believers, think *the time has not come*, because the heathen are not yet all evangelized, and it is supposed that, according to the testimony of scripture, this must first be done. The principal foundation of this opinion is the 25th verse of the chapter from which our text is taken. "I would not brethren that ye should be ignorant of this mystery—that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." This passage has been thought to prove that no mission to the Jews can be successful until the Gentile nations have all received the Gospel, and are included in the church of Christ. But Mr. Faber, whose opinion on prophetic passages is worthy of very respectful attention, says this verse might and probably should be rendered "blindness in part is happened to Israel until the fulness of the Gentiles *shall be about to enter in.*" Whether this rendering can be defended on the score of critical accuracy or not, it is now generally acknowledged by the most able expositors that the common interpretation of the passage does not comport either with the train of the apostle's reasoning in the preceding part of this chapter, or with the general testimony of the ancient prophecies relative to the future restoration and glory of Israel. "Have they stumbled that they should fall?" says the apostle—"God forbid: but rather, through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the



riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?—For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?” If these interrogatories have any force, they must imply that vastly greater benefits are to accrue to the Gentiles from the general restoration of the Jews, than have resulted from their rejection and degradation—and, to afford ground of comparison, those benefits, though much increased in measure, must be the same in kind: that is, Christianity will prevail among the Gentiles more rapidly and extensively, in consequence of the final restoration of God’s ancient people, than it has in consequence of their excision from the church. Such is the comment of Dr. Whitby on this passage, quoted by Mr. Faber—“The apostle declares that there shall be a greater and more glorious conversion of the Gentiles, than that which happened by occasion of the fall of the Jews; that the fulness of the Jews should be much more the riches of the Gentiles than their fall was: and that the coming in of the Jews should be unto the Gentiles as life from the dead, and should much more enrich them than their casting off.” “I have already shewed (adds that learned commentator) from scripture prophecies, that, after this conversion of the Jews, the nations generally shall flow in to them, and walk in their light; and so their fulness shall be the riches of the Gentiles, and as life from the dead to them. *Then the Gentiles shall come to their light,—and kings to the brightness of their rising: and nations that have not known them shall run in unto them: because God hath*

*glorified them.*"\* The same idea is conveyed in the commentary of the judicious Dr. Scott. And with this the language of the ancient prophets well agrees. "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us his ways and we will walk in his paths: for the law shall go forth of Zion and the word of the Lord from Jerusalem." "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."† "Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."‡

Here then we find a fourth, and most cogent reason for evangelical exertion on behalf of God's ancient

\*Jewish Expositor for December, 1822.

†Micah iv, 1, 2, and 5, 7.

‡Zech. viii, 20—23.

people. We should labor to convert them, not only for *their own sake*, but for the sake of our *Gentile brethren*, whose general conversion, as life from the dead, is in a manner suspended upon the faithfulness and success of our efforts for the restoration of Israel. Away then with the slothful and unbelieving plea, "the time is not come that the Lord's house should be built"—Let no missionary enterprise be abandoned or disparaged. Let us do all we can to spread the Gospel through the world; and let us remember that no souls are more precious than those of Jews, and no conversions so ominous of good to the millions of perishing heathen as theirs.

Our missionary, my brethren, with his associates, will have peculiar facilities for promoting the spiritual welfare both of Jews and Gentiles. Though standing upon ground consecrated by the tears and the ashes of patriarchs and prophets, and surrounded by objects which must move them to weep day and night for the slain of the daughter of God's people; they will not be tempted to forget that they are "debtors both to the Greeks and to the Barbarians; both to the wise and to the unwise." They will have occasional intercourse with men of almost all the eastern nations; and without the gift of tongues, may in time nearly repeat the miracle of the day of pentecost; and publish the wonderful works of God to "Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and in Capadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians." Whatever, then, may be our private views of the comparative importance



of Jewish or Gentile missions, *this* mission to Palestine claims our united and vigorous support. No field more urgently invites the spiritual reaper's sickle, than that which now whitens to the harvest upon the mountains of Judea:—and I may add that no laborer has gone forth to the arduous and important work, with a larger share of the affection and confidence of his earthly employers, than he whose temporal sustenance we have the honor and happiness to provide. And now shall we, my brethren, relax our exertions, or diminish our contributions, for this good cause?—Shall we relinquish, or sluggishly pursue, an enterprise so full of bright and glorious promise to Zion and the world? No. Christian philanthropy forbids it—The word of God forbids it—“The signs of the time” forbid it. We have every thing to encourage—nothing to dishearten us. The smiles of Heaven have thus far remarkably attended us; and, let me add, they have attended every effort which has of late been made, whether in Europe or Asia, to disseminate the truths of the Gospel among the descendants of Abraham. The time in which Jerusalem was to be trodden down of Gentiles, is, according to the most authentic calculations, drawing to its close. The children of Israel manifest a rapidly increasing desire for religious truth. Many thousands of Jewish hands are eagerly stretched forth to receive the New Testament, and other books of christian instruction. Numbers are already convinced that Messiah has come, and that Jesus of Nazareth is he. Some are even now engaged, like Saul of Tarsus, in preaching the faith which once they destroyed: and the zeal and success of those Jewish missionaries who have already

gone forth in the name of Christ, may be regarded as a most animating earnest of what the apostle meant, when he said that their *national* conversion will be *life from the dead* to the Gentile world. Let us then thank God, and take courage. Let us spare no individual exertions which may be necessary to preserve and augment our numbers and our resources.

Let every breach which is made upon us by the hand of death, or by any other means, be promptly filled; and let every member, and especially every officer, of the society adopt, in God's strength, the holy resolution—"For Zion's sake I will not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "Ye that make mention of the Lord keep not silence, and give him no rest, 'till he establish, and 'till he make Jerusalem a praise in the earth." Comfort ye, Comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." "O thou that tellest good tidings to Zion, get thee up in the high mountain: O thou that bearest good tidings to Jerusalem, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

## APPENDIX.

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THE Palestine Missionary Society was organized at Weymouth, South Parish, June 20th, 1821.

Mr. Daniel Temple, who had been accepted by the American Board of Commissioners for Foreign Missions, as a Missionary to "Asia Minor, Palestine, and the neighboring regions," had passed the preceding winter in the eastern part of the County of Norfolk, and the adjacent towns in the County of Plymouth, as their agent in collecting funds. Thus his object and destination became known.

In the spring ensuing, it was understood that the state of the Treasury was such as to preclude the prospect of his entering the field of his proposed labors, at least during that year, unless some extraordinary efforts should be made to furnish the necessary resources. An appeal was made to the churches with success, which resulted in the formation of the Society. As Mr. Temple was well known to most of the members as a preacher, and to many as a private christian, and "a man greatly beloved" not only for his own, but for his "work's sake," no difficulty was experienced in obtaining the requisite subscriptions. The privilege of contributing a sum annually sufficient for his maintainance was solicited and granted; and with the consent and approbation of the Board, Mr. Temple, with his fellow laborer Rev. Isaac Bird, was solemnly consecrated to his work at North Bridgewater, October 31, 1821.

On the 2d of January 1822, Mr. Temple and his wife sailed from Boston in the brig Cyprus—and on the 22d of Feb. following arrived at Malta, where he is at present profitably employed in acquiring the Italian and Modern Greek languages, in preparation for his future labors among the lost sheep of the house of Israel; and among all those whose hearts the Lord may open to attend to the things which may be spoken of him in the name of Christ. In addition to his other labors, we have intelligence that Mr.

Temple has opened a sabbath school, preaches occasionally as he has opportunity, and for the present superintends the press, which is in active operation. Already the following tracts have been translated into Greek and Italian, and editions of them published. "The Negro Servant," "William Kelly," "Tract on Eternity," "Payson's address to Mariners," "Short Prayers for every day in the week," and the "Dairyman's daughter."

Who can calculate the vast amount of good which may and *must* be effected by these silent but impressive heralds of salvation, winging their unimpeded and untiring flight through every clime, and proclaiming as they fly—"Prepare ye the way of the Lord make his path straight."

The Lord bless our beloved missionary and his associates, and make their way prosperous.

"Ye that make mention of the Lord keep not silence; and give him no rest, till he establish and till he make Jerusalem a praise in the earth."

#### ANNUAL MEETINGS.

The first Annual Meeting was holden at Abington, in the Rev. D. Thomas' meeting house, June 17, 1822. After the usual business, a sermon was preached from Isaiah lx, 5, by the Rev. Calvin Hitchcock of Randolph.

June 18, 1823, the Society held their second Annual Meeting at Halifax. After the usual business, letters from Mr. Temple were communicated, and a sermon was delivered by the Rev. D. Huntington, a copy of which was requested for publication. The usual votes of thanks were passed, to the Rev. Abel Richmond and to his society for their christian hospitality, and to the choir of singers for their appropriate performances on the occasion.

The next Annual Meeting will be holden at the meeting house of the Rev. David Brigham in Randolph, on the third Wednesday in June 1824.

#### *Officers for the current year.*

ELIPHALET LOUD, Esq. *President.*

REV. ABEL RICHMOND, }  
MR. SETH HUNT, } *Vice Presidents.*

REV. JONAS PERKINS, *Secretary.*

EBENEZER ALDEN, M. D. *Treasurer.*

MR. SILAS PAINE, JUN. *Auditor.*

# DIRECTORS.

## ABINGTON.

*In Rev. Samuel Spring's Society.*

Mr. Edward Cobb,  
Mr. Joshua King,  
Capt. Richard Vining.

*In Rev. Daniel Thomas' Society.*

Capt. Christopher Dyer, Jun.  
Mr. Jacob Hearsey,  
Deac. Isaac Reed.

*In Rev. Samuel Colburn's Society.*

Mr. Josiah Holbrook,  
Capt. David Lane,  
Mr. Stephen Paine.

## BRAINTREE.

*In Rev. R. S. Storrs' Society.*

Dr. Daniel Fogg,  
Deac. David Hollis,  
Dr. Jonathan Wild,

*In Rev. J. Perkins' Society.*

Mr. Jonathan Newcomb.

## EASTON.

*In Rev. L. Sheldon's Society.*

Gen. Shepherd Leach,  
Cyrus Lathrop, Esq.  
Deac. Abijah Reed.

## HALIFAX.

*In Rev. A. Richmond's Society.*

Capt. George Drew,  
Dr. Lloyd Morton,  
Deac. Reuben Sylvester.

## HANOVER.

*In the Rev. S. Chapin's Society.*

Deac. Elijah Barstow,  
Deac. Elisha Bass,  
William Torrey, Esq.

## MIDDLEBURY.

*In Rev. P. Colby's Society.*

Mr. Ebenezer Leach,  
Mr. Azel Perkins.

## NORTH BRIDGEWATER.

*In Rev. D. Huntington's Society.*

Capt. Jeremiah Beals, Jun.  
Mr. Jonathan Cary,  
Mr. Sylvanus French,  
Mr. James Littlefield,  
Mr. Josiah Perkins,  
Mr. Thomas Wales.

## PLYMPTON.

*In Rev. E. Dexter's Society.*

Deac. Lewis Bradford,  
Deac. Cephas Bump,  
Mr. Bennet Cobb,  
Mr. Wm. H. Sloane.

## RANDOLPH.

*In Rev. Calvin Hitchcock's Society.*

Lt. Jonathan Belcher,  
Mr. N. Littlefield, Jun.  
Deac. Elisha Mann.

*In Rev. D. Brigham's Society.*

Deac. Elisha Holbrook,  
Deac. Silas Paine,  
Mr. Baily White.

## SCITUATE.

Mr. Ward Littlefield,  
Mr. Calvin Jenkins,  
Capt. Levi Vinal.

## WEYMOUTH.

*In Rev. W. Tyler's Society.*

Appleton Howe, M. D.  
Deac. Jacob Loud,  
Mr. Perez Loud,  
Maj. Lemuel Lovell,  
Mr. Allen Merritt,  
Mr. Thomas White, 2d.

## RECEIPTS OF THE TREASURER.

*From June 20, 1821, to June 17, 1823.*

### ABINGTON.—*Rev. Samuel Spring's Society.*

1821.	Mr. Edward Cobb, Life Subscription,	-	-	-	-	\$ 20 00
	Mrs. Cobb, by do. do. do.	-	-	-	-	10 00
	By Mr. Edward Cobb, Director,	-	-	-	-	27 00
	Mrs. King, Life Subscription,	-	-	-	-	10 00
	By Mr. Joshua King, Director,	-	-	-	-	5 50
	By Mr. Richard Vining, Director,	-	-	-	-	30 50
1822.	Female Mite Society, by Mrs. Noyes, Tr. to constitute Mrs. Maria Spring a life member,	-	-	-	-	10 00
	Legacy, Mrs. Ruth Bailey, to constitute Rev. Samuel Spring a life member,	-	-	-	-	20 00
	By Mr. Joshua King, Director,	-	-	-	-	20 00
	By Mr. Edward Cobb, Director,	-	-	-	-	18 00
	By Capt. Richard Vining, Director,	-	-	-	-	21 66

### *Rev. Daniel Thomas' Society.*

1821.	By Rev. Daniel Thomas,	-	-	-	-	5 00
	Mr Isaac Reed, Life Subscription,	-	-	-	-	20 00
	Mrs. Nancy Reed, do.	-	-	-	-	10 00
	Miss Mercy Ford, do.	-	-	-	-	10 00
	By Deacon J. Torrey, Director,	-	-	-	-	9 00
	By Dr. Daniel Sawin,	-	-	-	-	15 75
	By Mr. Christopher Dyer, Jr. Director,	-	-	-	-	17 70
	Deacon E. Whitman, Life Subscription,	-	-	-	-	20 00
1822.	Female Benevolent Society, by Miss S. Whitman, Treasurer, to constitute Rev Daniel Thomas, a Life Member,	-	-	-	-	20 00
	By Dr. Daniel Sawin, Director,	-	-	-	-	10 00
1823.	Annual Subscription of the late Deacon Torrey, by Rev. Daniel Thomas,	-	-	-	-	5 00



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By Mr. C. Dyer, Jr. Director,	-	-	-	-	3 25
By Mr J Hearsey, Director,	-	-	-	-	14 75
By Mr. C. Dyer, Jr. Director,	-	-	-	-	15 00
By Mr. Isaac Alden, 3d. Director,	-	-	-	-	10 00
By Deacon Isaac Reed, Director,	-	-	-	-	20 00
Miss Thankful Ford, Life Subscription,	-	-	-	-	10 00
By Mr. C. Dyer, Jr. Director,	-	-	-	-	13 00

*Rev. Samuel Colburn's Society.*

1821. By Mr. David Lane, Director,	-	-	-	-	25 50
Female Mite Society,	-	-	-	-	5 27
By Mr Josiah Holbrook, Director,	-	-	-	-	11 75
Female Charitable Society,	-	-	-	-	21 25
1823. Female Mite Society,	-	-	-	-	4 50
By Mr. David Lane, Director,	-	-	-	-	23 00
By Mr. Josiah Holbrook, Director,	-	-	-	-	16 77

*BRAINTREE.—Rev. R. S. Storrs' Society.*

1821. Board of Directors, by Rev. R. S. Storrs,	-	-	-	-	43 50
Rev. R. S. Storrs, to constitute Mrs Harriet Storrs a Life Member,	-	-	-	-	20 00
1823. Board of Directors, by Rev. R. S. Storrs,	-	-	-	-	31 54
Mouthly Concert, by do.	-	-	-	-	19 00

*Rev. Jonas Perkins' Society.*

1821. Aux. Palestine Missionary Society, by Mr. David Welsh, Treas.	-	-	-	-	36 00
By Jonathan Newcomb, Director,	-	-	-	-	15 00
1822. Charity Box, by Miss N. Blanchard,	-	-	-	-	11 00

EASTON.

By Rev. Luther Sheldon,	-	-	-	-	5 50
Gen. Shepherd Leach, Life Subscription,	-	-	-	-	20 00
Mrs. Phebe Leach, do.	-	-	-	-	10 00
Cyrus Lathrop, Esq. do.	-	-	-	-	20 00

*HALIFAX —Rev. Abel Richmond's Society.*

1822. By Capt. George Drew, Director,	-	-	-	-	24 44
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*HANOVER.—Rev. Seth Chapin's Society.*

1821. By Rev. Seth Chapin,	-	-	-	-	3 00
Miss Julietta Sylvester, Life Subscription,	-	-	-	-	10 00
Miss Mary Little, do.	-	-	-	-	10 00
By Deacon Elijah Barstow, Director,	-	-	-	-	42 50
B. Deacon William Torrey, Director,	-	-	-	-	18 00
By Mr. Elisha Bass, Director,	-	-	-	-	36 00
1822. By Rev Seth Chapin,	-	-	-	-	7 00
By Deacon William Torrey Director,	-	-	-	-	8 00
By Deacon Elijah Barstow, Director,	-	-	-	-	35 76
By Mr. Elisha Bass,	-	-	-	-	23 20



NORTH BRIDGEWATER.—*Rev. D. Huntington's Society.*

1821.	By Thomas Wales, Director,	- - - - -	50 00
	By Deacon David Edson, Director,	- - - - -	28 35
	By Lt. Ephraim Noyes, Director,	- - - - -	20 00
1822.	Missionary Field, by Deacon D. Edson,	- - - - -	1 96
	Mrs Robert Howard, by Mrs. M. H. Huntington,	- - - - -	1 00
	Female Society for promoting Christian Knowledge, to constitute		
	Mrs. Mary H. Huntington a Life Member,	- - - - -	10 00
	By Mr. Thomas Wales, Director,	- - - - -	39 50
	By Deacon David Edson, Director,	- - - - -	25 91
	By Mr. Jonathan Cary, Director,	- - - - -	4 50
	Legacy from Lt. Ephraim Noyes, late Director, by Rev. Daniel		
	Huntington,	- - - - -	18 00
	A Friend of Missions, by Rev. D. Huntington,	- - - - -	2 00

PLYMPTON.—*Rev. Elijah Dexter's Society.*

1821.	Ladies, to constitute Rev. Elijah Dexter a Life Member,	20 00
	Donation,	- - - - - 51
	By Deacon Lewis Bradford,	- - - - - 4 75
1822.	By Deacon Cephas Bump,	- - - - - 6 00

RANDOLPH.—*Rev. Calvin Hitchcock's Society.*

1821.	Rev. Calvin Hitchcock,	- - - - - 3 00
	By Ebenezer Alden,	- - - - - 11 25
	By Deacon Elisha Mann, Director,	- - - - - 20 52
1822.	Rev. Calvin Hitchcock,	- - - - - 3 00
	By Do. do.	- - - - - 1 42
	By Ebenezer Alden,	- - - - - 8 88
	Legacy from a Lady, by Ebenezer Alden,	- - - - - 5 00
	Ladies, by Mrs. A. K. Alden, to constitute Mrs. Elizabeth Hitch-	
	cock, a Life Member,	- - - - - 10 00
	Lt. Jonathan Belcher,	- - - - - 4 00
	By Deacon Elisha Mann, Director,	- - - - - 20 62

*Rev. David Brigham's Society.*

1821.	By Mr. Bailey White, Director,	- - - - - 14 60
	By Deacon Elisha Holbrook, Director,	- - - - - 6 75
	Young Men's Society, by A. Porter, Treasurer,	- - - - - 22 50
1822.	Ladies Association, to constitute Mrs. Elizabeth Brigham a Life	
	Member,	- - - - - 10 00
1823.	By Mr. Bailey White, Director,	- - - - - 10 00
	Young Men's Society, by A. Porter, Treasurer,	- - - - - 16 00

## SCITUATE.

1821.	By Mr. Ward Litchfield, Director,	- - - - - 23 58
1822.	By do. do.	- - - - - 24 45

WEYMOUTH.—*Rev. William Tyler's Society.*

1821.	By Rev. William Tyler,	- - - - - 2 00
	By Deacon Jacob Loud, Director,	- - - - - 21 75

	By Mr. Lemuel Lovel, Director,	-	-	-	-	-	-	33	50
	By Abner Howe, M. D. do.	-	-	-	-	-	-	11	00
	By Mr. Thomas White, 2nd. do.	-	-	-	-	-	-	7	25
	Nathan Blanchard,	-	-	-	-	-	-	1	00
	Dea. Eliphalet Lond, Life Subscription,	-	-	-	-	-	-	20	00
1822.	By Rev. William Tyler,	-	-	-	-	-	-	2	25
	By Deacon Jacob Lond, Director,	-	-	-	-	-	-	18	75
	By Major Lemuel Lovell, do.	-	-	-	-	-	-	25	01
	By Mr. Thomas White, 2d Director,	-	-	-	-	-	-	7	05
	By Abner Howe, M. D. Director,	-	-	-	-	-	-	8	00

## SOCIETIES NOT ASSOCIATED.

<i>Canton</i> —Female Friend of Missions,	-	-	-	-	-	2	00
<i>Weymouth, 1st. Parish</i> —Deacon Abiel White,	-	-	-	-	-	5	00
<i>Taunton</i> —Rev. A. Cobb's Society,	-	-	-	-	-	10	00
<i>E. Bridgewater</i> —Deacon William Keith,	-	-	-	-	-	1	00

## PUBLIC CONTRIBUTIONS.

1821.	At North Bridgewater, at ordination of Missionaries,	\$114	68
1822.	Annual Meeting, 2d. Parish, Abington,	-	67 87
	Total received in two years,	-	\$ 1,784 75
	Paid to the Treasury of the A. B. C. F. M.	\$ 1,620	00
	Incidental expenses, as per order,	-	17 63
	Balance in the Treasury,	-	147 12
			\$ 1,784 75

EBENEZER ALDEN, *Treasurer.**Attest, SILAS PAINE, JR. Auditor.*

## LIFE MEMBERS.

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RESIDENCE.	NAMES.	BY WHOM MADE.
<i>Abington,</i> <i>1st parish.</i>	Rev. Samuel Spring, Mrs. Maria Spring, Mr. Edward Cobb, Mrs. Cobb, Mrs. King,	Mrs. Ruth Bailey—Legacy. Female Mite Society.
<i>2d parish.</i>	Rev. Daniel Thomas, Deacon Isaac Reed, Mrs. Nancy Reed, Miss Mercy Ford, Deacon Eleazer Whitman, Miss Thankful Ford, Miss Charity Whitmarsh,	Female Benevolent Society.
<i>Braintree.</i> <i>Easton.</i>	Mrs. Harriet Storrs, Gen. Shepherd Leach, Mrs. Phebe Leach, Cyrus Lathrop, Esq.	Rev. R. S. Storrs.
<i>Hanover.</i>	Miss Mary Little, Miss Juletta Sylvester,	
<i>North Bridgewater.</i>	*Mrs. M. H. Huntington,	Female Society for promot- ing Christian knowledge.
<i>Plympton.</i>	Rev. Elijah Dexter,	Ladies of his Society.
<i>Randolph.</i>	Mrs. Elizabeth Hitchcock,	Ladies.
<i>2d parish.</i>	Mrs. Elizabeth Brigham,	Ladies Association.
<i>Weymouth.</i>	Eliphalet Loud, Esq.	

\*Deceased.

# CONSTITUTION

OF THE

## Palestine Missionary Society.

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ART. I. This Society shall be called *The Palestine Missionary Society*.

ART. II. The specific object of this Society shall be to support one Missionary, (who shall be approved by the Society,) in Palestine or its vicinity, under the direction of the American Board of Commissioners for Foreign Missions.

ART. III. Should the annual subscriptions and donations of the Society amount to a sum more than sufficient to support one Missionary, the surplus shall be appropriated to aid in the education of Jewish children under the direction of the Palestine mission.

ART. IV. Any gentleman or lady, on subscribing this Constitution and engaging to pay annually into the treasury such a sum as he or she shall specify, shall be a member of this Society. And any gentleman on subscribing and paying *twenty dollars*, and any lady on subscribing and paying *ten dollars*, shall be a member of this Society for life.

ART. V. The Officers of this Society shall be a President, two Vice-Presidents, a Secretary, a Treasurer, an Auditor, and one or more Directors in each Parish embraced by the Society.

ART. VI. The officers of this Society shall be chosen annually, the President, Vice-Presidents, Secretary, and Treasurer, by ballot; the others by nomination.

ART. VII. It shall be the duty of the Secretary to act both as recording and corresponding Secretary, and to exhibit reports to the Society.

ART. VIII. It shall be the duty of the Directors to solicit and receive subscriptions and donations, and pay the same into the Treasury.

ART. IX. It shall be the duty of the Treasurer to keep an account of monies or other articles received by him, to transmit the same semi-annually to the Treasurer of the American Board for the purpose specified in Article II. and to report annually to this Society. And it shall be the duty of the Auditor to examine the Treasurer's accounts, and report on the same to the Society at each annual meeting.

ART. X. This Society shall meet annually on the third Wednesday in June, at such place as they shall previously appoint, for the purpose of choosing officers, and transacting such business as may come before them.

ART. XI. The Secretary, by order of the President, may call a special meeting, by notifying one Director in each parish, who shall cause the same to be made public therein accordingly.

ART. XII. Each meeting of the Society shall be opened and closed with prayer by the President, or some one by him designated.

ART. XIII. At each annual meeting, a sermon shall be delivered, by some one previously appointed by the Society, and a report read by the Secretary.

ART. XIV. After the sermon and report, a contribution shall be received in aid of the Society's funds.

ART. XV. This Constitution may be altered or amended, by the vote of two thirds of the members present at an annual meeting.

#### *Amendment.*

ART. XI. In the same manner the Secretary may (in case circumstances require) alter the annual meeting of the society from the place previously appointed to another place for the better accommodation of the Society.



